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Vol. IV.

London Missionary Register, Jan. 1819.
SURVEY
OF THE
Infant Missionary Stations
THROUGHOUT THE WORLD,
THEIR GEOGRAPHICAL ORDER.
(Continued from page 69.)

SOUTH AFRICA.
Societies engaged in Missionary Ex-
ercises in this quarter, are, the United
London Missionary Society, the
Wesleyan Methodists; whose at-
tention has been justly directed to the
began in the order in which the
Brethren had shown what might be
by the Divine Blessing on patient
labours, even among despised Hotten-
tots, the London Missionary Society, with
great expectations at first from this
great multiplied its Stations, and la-
bouring with success even among the wild
inhabitants of the interior: and the
Methodists are following in the
glorious career.
There is a School at Cape Town, form-
ed by the National Society. Mr.
Wageningen is dead, but the School is
going on with success.
For twelve thousand Slaves in Cape
at present a prey to Mahomedan
from the interior, call loudly for
in compassion.
Frequent intercourse with this coun-
try, and the comparative salubrity of the
and cheapness of living, are cir-
cumstances favourable to Missionary Under-
taking in this quarter.

THE LONDON MISSIONARY SOCIETY.
The Society has just sent a Deputation
to this Mission. It con-
sists of the Rev. John Campbell, and the
Rev. John Philip. Mr. Campbell has once
executed this important office. Mr.
Philip will be settled, for the present, as
the Society's resident Director, at Cape

town. The painful occurrences among the
Slaves, and the extent of the Society's
labours in South Africa, have rendered
measures expedient; and we doubt
that, with the blessing of God, they
will be productive of lasting benefit.
Mr. Campbell and Philip, with Mrs.
Campbell, sailed from Liverpool, on board the
Orlando, on the 18th of November.
The vessel returning for a new mast, they
left on the 10th of December.
The Surveying the Fourteen Stations,
were occupied, according to the
recent accounts, by the Society, we
proceed eastward from Cape Town,
turning by the northern and western

CAPE TOWN.
The Capital of the Colony.
George Thom.
Thom has resided here several
years, and has been highly useful to the
Slaves, and has been several long journeys to distant
parts of the Colony; preaching, in Dutch,
much acceptance; promoting Auxili-
aries; and dispensing the Scrip-
ture. He has made application for per-
mission to build a Chapel, for the purpose
of instructing the Slaves.

STELLENBOSCH.
Twenty-six miles from Cape Town.
Mr. Labroze, in his Journal of
his travels to South Africa, "can be more de-
lighted in the shady avenues planted in every
defence of the inhabitants and their
from the burning rays of the sun."
1802.
J. Bakker.
Bakker is well attended by Slaves
Hottentots, for whose accommodation
have been erected. His infirmities
prevent him from extending his labours.
His constraints are laid on his Ministry,
and he is hoped may be removed.

CALEDON.
150 miles E. from Cape Town—formerly
Zarebrach, from the valley in which it
is situated.
1811.
John Seidenfaden.
The number of Communicants is 70;
the School-Children, 50. The peo-
ple amount to 400; but they are poor.
Worship is insufficient for the
instruction of the hearers. A Bible
has been formed about three years;
and for charitable purposes has been
formed. Improvements have been
made in cultivation, and in roads and fences.
The spot, indeed, was ill chosen, and labours
under great disadvantages; but the spiritual
benefits received by many persons have far
exceeded, in real importance, all its external
defects.
In 1817, the state of the Settlement was
as follows—"Baptized, 15 Adults and 34
Children; excommunicated, 15; received
again, 6; marriages, 24; births, 45; deaths,
16; added to the Settlement, by permission
of the Government, 34."
THEOPOLIS.
About 600 miles E. from Cape Town.
1814.
J. G. Ulbricht, G. Barker.

to promote their spiritual and temporal
welfare. Mr. Seidenfaden is a man of an
active benevolent mind and generous spirit.
He has built himself a good substantial
house; with a spacious Hall, in which he
meets his Congregation, and keeps School
with the Children and young people. The
situation is such, that, in time, a considera-
ble Settlement may be formed.

HOOGE KRAAL.
About 300 miles E. from Cape Town.
1813.
Charles Pacalt.

The Congregation increases so much,
that the Chapel is too small. There are
60 School-Children. Communicants are 34,
and they walk worthy of their holy voca-
tion. Others are promising. About 406
rix-dollars were paid in taxes, in the year.
The great scarcity of wheat disabled the
people from sowing much. This is a flour-
ishing Station.
Mr. Labroze reports of his visit to this
Settlement—"We were received with
much friendly attention by Mr. Pacalt.
Evening Service did not begin till nine
o'clock, to give the Hottentots time to re-
turn from their work in the neighbouring
farms. Meanwhile, the time was agreea-
bly spent in conversation. At nine, the peo-
ple were called together by the sound of a
cow's horn, blown by a maid-servant, in
place of a bell. About 100 men and wo-
men attended. The men and women sit
separate, as in most Foreign Churches, on
benches; and are addressed from a table
and desk, as with us. The Service con-
sisted of two hymns, an exposition of a
portion of Scripture, a prayer, and a conclud-
ing hymn.
The Settlement is, as yet, but small.
The cottages are placed in regular rows.
The gardens are well laid out; and the
Hottentots, both by precept and example,
taught diligently to attend to the rearing
of garden-produce of various kinds; but
there are no trees, nor any plantations or
nurseries. Indeed, the elevated situation
of the place, and the nature of the soil,
are said to be unfavourable to the growth
of trees; the shade of which, however, is
an almost essential requisite in an African
summer. Mr. Pacalt has a small house of
two rooms. His labour is great. Every
day he keeps School, and meets the Con-
gregation in an evening; being without an
assistant, and having the direction and man-
agement of all the outward concerns of the
establishment.

BETHELSDORP.
About 500 miles E. from Cape Town.
1802.
J. G. Messer, Evan Evans, F. G. Hooper.
Erasmus Smit from Grace Hill, and W.
F. Corner and J. Goezman from Hephzi-
bah, were at Bethelsdorp.
Large tracts of land, at some distance
from the village, are cultivated. Many
trades are carried on. They have now a
School House and a Printing Office. Many
stocking are knit for sale. Hats, shoes,
cord, mats, and baskets are also manufac-
tured. Waggon-makers (who are also
smiths) and carpenters seldom want em-
ploy; but the most lucrative occupations
are those of sawyers, wood-cutters, and
bark-choppers. The Settlement has had
to contend with many local disadvantages.
The Missionaries were, however, encour-
aged by the success of their labours. In
1816, they baptized 143 Adults: in 1817,
there were but 15. The School, contain-
ing upward of 300 Children, was in a fa-
vourable state. A new Church is building.
The Settlement has 45 well-cultivated
gardens.
Mr. Labroze has placed the natural dis-
advantages of this situation in a strong
light. He makes no doubt, however, but
that Dr. Vanderkemp had reasons for his
choice, which would have exhibited to the
mind of a candid inquirer the truly sincere
and religious motives by which he was ac-
tuated.
The Church, built by Dr. Vanderkemp,
is a monument of the peculiarity of his
taste. Mr. Labroze thus describes it—
"The church consists of two buildings,
placed together nearly in a right angle.
The inner walls meet: the outer are con-
nected by a wall, elliptical in its form.
In the middle of this junction, the Minister's
seat and desk are placed: thus he may be
seen and heard by the whole audience,
though the men and women, who sit sepa-
rate, cannot see one another."
With reference to the disadvantages of
this Settlement, the Directors remark—
"We hope that this Station, the external
appearance of which has excited so much
censure, is now in an improving state. The
spot, indeed, was ill chosen, and labours
under great disadvantages; but the spiritual
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defects."

BETHESDA.
North of the Colony—about 700 miles from Cape
Town—on the North side of the Great River.
1808.
Christopher Sass.
Mr. Sass judged it expedient to remove
his Station to the north side of the Great
River, where he finds a number of Bush-
men, who are very desirous of a Christian
Teacher. Many instances of the power of
Divine Grace have been discovered.

THEOPOLIS.
About 600 miles E. from Cape Town.
1814.
J. G. Ulbricht, G. Barker.

This Settlement, being but two miles
from the sea, and near rivers and a wood,
has many advantages for a comfortable sub-
sistence. Much land is cultivated. The
cattle are increased. There are upwards
of 80 gardens, each of about an acre. The
Caffres occasionally plunder.

Many have been brought to the know-
ledge of the Lord. The Communicants are
87—39 men, and 48 women. An Auxili-
ary Missionary Society produced, in the
year, about £15.

KAT REVIER.
In Caffraria, a country to the Eastward of the Col-
ony, beyond the great Fish River, 70 miles
from Cape Town.—Kat Revier (Catt River) is
200 miles N. E. of Bethelsdorp.
1816.

Joseph Williams Missionary, and Jan
Tzatzoo, a Native, son of a Caffre Chief,
settled here, and were well received. The
principal Chief, King T' Geika, professed
to be convinced of his sinful state, and de-
sired of receiving the Gospel. A house
was built, a garden formed, and ground
enclosed for corn. About 100 Caffres at-
tended Public Worship, with much serious-
ness. The number at the Settlement was
138. When the Governor visited Caffra-
ria, and expressed a hope that T' Geika
would protect the Missionaries in case of
war, he answered evasively and sarcasti-
cally, "It is shameful for the Caffres to
steal and murder, now they have got God's
Word."—"This T' Geika," says Mr. Mes-
ser, "is a particularly deep and politic bar-
barian king."

Jan Tzatzoo left Mr. Williams, and went
to Theopolis; and about the 24th of Au-
gust, of last year, it pleased God to call
Mr. Williams from his labors. His situa-
tion has been arduous. There is reason
to hope that the Mission will be encour-
aged and assisted by the Colonial Govern-
ment. The prevalence of the Gospel a-
mong the Caffres would give security to
the Borderers, and prevent the lamenta-
ble depredations and murders which have
taken place. Mr. John Brownlee and Mr.
Taylor will probably be fixed in this Station.

HEPHZIBAH.
In the Bushmen's Country, North of the Colony,
formerly called Rhinoster Fountain.
1816.

W. F. Corner, missionary, and J. Goezman, Native, were ordered to leave this
Station, but the Governor permitted Mr.
Moffat and Mr. Kitchingman to proceed
thither.—See Bethelsdorp.

A piece of land had been purchased, and
agricultural implements procured. The
people are earnestly desirous of hearing
the Word.

GRIQUA TOWN.
North of the Colony—about 700 miles N. E. of
Cape Town—near the Great Orange River.
1802.

William Anderson, Henry Helm, P. Berend,
J. Hendrick, P. David, Piet Sabba, Natives.

The Missionaries have labored, at this
remote Station, with great success, for
many years; and, at times amidst great
difficulties. It has been, of late, in fa-
vourable circumstances. A revival has
taken place, chiefly among the females. An
Auxiliary Missionary Society has been es-
tablished: the people, having no money,
contributed cattle and elephants' teeth.
Attendance on Public Worship was good:
the hearers had increased.

The quantity of land under cultivation
increases yearly. Some of the people have
begun to build themselves good stone-hou-
ses. Preparations have been made for a
watermill. A Printing-Press had arrived; and
a Spelling-Book, in Bootsuanna, was in
forwardness.

NEW LATTAKOO.
North of the Colony—on the Kroomans River—
a little South of Lattakoo, which is between 7
and 8 degrees North of the latitude of the Cape.
1817.

Robert Hamilton.
Mateebe, the King of Lattakoo, and part
of his people, removed, with the Missiona-
ries, to this spot, and built a town, which
has been named New Lattakoo. There
are encouraging appearances at this Sta-
tion. The Missionaries were in the full
confidence of the King and his Chiefs. Ma-
ny of the Bootsuannas daily attend the
preaching of the Gospel: some seem im-
pressed by the word. A Church, 40 feet by
15, was begun on the 16th of February.
In the neighboring parts, there is an o-
pen field among the Corannas. With the
Bushmen there was peace all around; and,
at two places among them, Native Teach-
ers were employed. At Malapeetze, Cu-
pido labours; and Makoon, who earnestly
wishes for a Missionary, visits Cupido for
religious instruction.

BETHESDA.
North of the Colony—about 700 miles from Cape
Town—on the North side of the Great River.
1808.

Christopher Sass.
Mr. Sass judged it expedient to remove
his Station to the north side of the Great
River, where he finds a number of Bush-
men, who are very desirous of a Christian
Teacher. Many instances of the power of
Divine Grace have been discovered.

JERUSALEM.
Formerly called Africaner's Kraal; and, after-
ward, Peace Mountain—beyond the Colony, a-
bout 650 miles North of Cape Town.
1815.

E. Ebner, Robert Moffat.
Mr. Moffat lately joined Mr. Ebner. It was
intended to remove to a more eligible situ-
ation, further north, and more in the midst
of Africaner's people.

Prospects were favourable. About 400
attended Worship. Forty persons, Con-
verts and their Children, had been baptized;
and 40 couple married. The Converts
walk consistently. The School prospers.
Civilization and cultivation advance.

BETHANY.
Formerly called Klip Fountain—North of the Col-
ony—55 miles North of the Great River (not of
Cape Town, as was printed, by mistake, in our
last List, under the head of "Namaqualand.")
H. Schmelen, J. Kitchingman, J. Marquard.

Mr. Kitchingman has lately joined his
brethren. No recent accounts of the state
of the Settlement have been received.

TULBAGH DROSDY.
About 40 miles North from Cape Town.
Ariel Vos, Cornelius Kramer, John Taylor.

The School and Congregation at Tul-
bagh appear to be in a flourishing state;
and the fruits of Mr. Vos's labours are visi-
ble in the lives of many. Mr. Vos preach-
es also at places in the vicinity. At Bos-
jesveld, also Mr. Kramer has laboured
with success.

MAURITIUS.
Or, Isle of France—an Island, East of Madagas-
car, inhabited by French Colonists, but be-
longing to Great Britain.
1814.

John Le Brun.
Mr. Le Brun has a Chapel, which con-
tains about 300 persons, and is well filled.
He has a School of about 90 Boys. In the
midst of a depraved state of morals, a great
change has been wrought in some. There
are 25 Communicants.

MADAGASCAR.
An immense Island, lying off the Eastern Coast of
Africa, in the Indian Ocean, in a partial state
of civilization, and said to contain 4,000,000
inhabitants.

Thomas Bavin, David Jones.

These Missionaries, who were educated
in Wales and afterward studied at Gosport,
reached Mauritius on the 9th of July. Gov-
ernor Farquhar being now in this country,
they applied to the Acting Governor; who
discouraged their proceeding to Madagas-
car, chiefly on account of the Slave Trade,
in which almost all the Europeans engage,
notwithstanding the Treaty entered into
with the King of Ova. They ventured,
however, to proceed to their destination,
and arrived in safety: but it was uncertain
whether they would be able to continue;
the political relations, which had subsisted
between the King of Ova and the Gov-
ernor of Mauritius, having ceased.

A Station called Grace Hill, formerly
Thornberg, and sometimes Vanderwalt's
Fountain, in the country of the wild Bush-
men, about 500 miles from Cape Town,
which was formed in 1814, has been, for
the present, suspended. The Missionary,
Erasmus Smit, is at Bethelsdorp. The
Station is likely to be resumed, on the ar-
rival of the Deputation at the Cape.

UNITED BRETHREN.

GNADENTHAL.
The principal Settlement of the Brethren—130
miles East of Cape Town.
1796, renewed 1792.

Clemens, Hallbeck, Leitner, Lemmert, Mar-
veld, and Thomsen, Missionaries.

All the Brethren were living in mutual
confidence and love. Their Family-Wor-
ship was peculiarly blessed by the pres-
ence of their Unseen Lord.

The venerable head of the Mission, Fa-
ther Marsveld, was declining in bodily vig-
our, but was gathering strength in the Lord.
Many Hottentots come, and inquire, with
eagerness what they must do to be saved.
Children are, in general, diligent.

The settlement is prospering in external
trades. The trades in which the Hottentots
are employed are carried on with success.
Improvements are making, since Mr.
Labroze's visit, in several parts of the Set-
tlement; "where," says Mr. Hallbeck,
"Grace and Nature conspire to declare the
glory of God."

GROENEKLOOF.
Between 30 and 40 miles North from Table Bay.
1808.

Bonatz, Fritsch, and Stein, Missionaries.

The Missionaries of the Church Mission-
ary Society, proceeding to Ceylon and Ma-
dras on board the Vittoria, visited this Set-
tlement, in April last. They were most
hospitably received, and were delighted
and edified by what they witnessed. There
were then about 300 Hottentots: 69 of
whom were Communicants: 92 had been
baptized, and there were 23 Candidates for
baptism. One of these Missionaries writes—
"When one of the Hottentot Women was
told that there were Six of us going to In-
dia to instruct the Heathen, she said, 'Now
I am sure that God loves all mankind, be-

cause He is sending persons to teach them."
The brethren report, that, in the first
half of last year, 21 Hottentots had obtain-
ed leave to live at the Settlement, 12 had
been baptized, and 9 admitted to the Lord's
Supper. Mr. Hallbeck writes—

"Though the increase is slower than at
Gnadenthal, yet the Lord blesses his work;
and the labor of our Brethren is not in
vain, through His power and mercy."
Mr. Hallbeck had rested at Groenekloof,
in his way to Gnadenthal.

The new church was consecrated on
the 8th of Feb. The governor was much
pleased with it, when his Excellency visit-
ed the settlement; and expressed his in-
tention of having some churches built on
the same plan.

The Hottentots have, of late, improved
much in industry. Several of the new peo-
ple have built decent huts, and made good
gardens. The work of grace advances in
the baptized adults.

WITTE REVIER.

In the district of Uitenhagen, in the eastern part
of the colony—upward of 500 miles from Cape
Town—on the Witte Revier (White River,) a
brook which runs from the East into the Zon-
dags Revier (Sunday River,) which runs paral-
lel to the Great Fish River.
1818.

Hofman, Horning, Schmitt, and Schultz,
Missionaries.

This is the new settlement of the breth-
ren, formed on land given by the govern-
ment for the purpose. The situation was
fixed on by Mr. Labroze and his compani-
ons, after a diligent investigation of the
merits of different places.

With a view to this investigation, Mr.
Labroze left Gnadenthal on the 5th March,
1816, accompanied by Mr. Melville, gov-
ernment surveyor; the brethren Schmitt
and Stein, and sister Schmitt; with six
Christian Hottentots. They reached the
Witte Revier on the 10th of April—pro-
ceeded forward, a few days' further jour-
ney, to the Great Fish River, which divides
the colony from Caffraria—and arrived a-
gain at Gnadenthal on the 11th of May.—
The following is an extract from his de-
scription of the spot where the new settle-
ment is formed:

"The Hottentots were much pleased with
the situation; and declared that a settle-
ment might be made there with every con-
venience required by a Hottentot congre-
gation; there being much sweet grass,
which, in their opinion, is a point of the
first consideration."

On leaving the Witte Revier, brother
Schmitt addressed the party on the aim of
our visit; and prayed to the Lord, if it
were His gracious will, to establish here a
place in which His name might be glorified.
He then opened the "Collection of
Scripture Texts for every Day in the
Year;" and the text which immediately
presented itself to his view, is so remarka-
ble, that I cannot help quoting it. It was
the 12th verse of the xxxiij chapter of
Jeremiah:—"Again, in this place, which is
desolate, without man, and without beast, and
in all the cities thereof, shall be a habitation
of shepherds, causing their flocks to lie down.
We pray, that, with respect to this desolate
spot also, this encouraging prediction may
be fulfilled."

The missionaries arrived at the Witte
Revier, to begin their establishment, on the
7th of April, 1818. Mr. Schmit is mar-
ried: the other brethren are single. A farm
was purchased of Mr. Scheper, to be ad-
ded to the Glen granted by government.—
This farm furnishes a good supply of wa-
ter. It was, some time back, an English
military post.

The Missionaries report that elephants
abound around them. Herds of as many
as 50 have come within five minutes walk
of the settlement, and drink out of the same
pond with themselves. They are timid,
and will avoid man. Lions have also shewn
their faces. Wolves, tigers, and wild dogs
are numerous; as are antelopes, and other
inoffensive animals.

A house built by the English officers
when here, is fitted up for a temporary
church. In the beginning of June, 27 Hot-
tentots had come to settle on the land.

WESLEYAN MISSIONS.

With respect to Cape Town, the Com-
mittee state:—"Permission to exercise their
ministry in Cape Town and its neighbor-
hood not having yet been obtained from
the governor, no Missionaries have been
appointed: but it is still kept upon our
list, because we have a small society there;
and the Committee hope that the time may
arrive, when the present obstructions which
lie in the way may be removed."

KHAMIES BERG.
Among the Little Namaqualand—between the north
west part of the colony and the Orange River.
1817.

Missionaries, Barnabas Shaw, Edward
Edwards—Assistant Missionary to the
Bushmen, Jacob Links, Native—Appointed
to this station, James Archbell.

Mr. Edwards joined Mr. Shaw on the
24th of January, of last year. He will be
thereby enabled to enlarge his plans.

Of Jacob Links, a Namaqua, who is about
19 years of age, and one of Mr. Shaw's in-
terpreters, the Committee say:—"Mr. Shaw
having very strongly recommended this
converted Hottentot, as a Teacher to the

Bushmen; and a copy of one of his sermons having been sent home, from which he appears to have very clear views of Christian doctrine, and a happy method of explaining it; Jacob has been received as an assistant to the Mission in South Africa.

Mr. Edwards says on his arrival:—I was surprised to find so comfortable a place. Brother Shaw must have labored early and late. Here we have a neat little house, and a fine garden.

A chapel has been built, chiefly by the personal labor of the Missionary. Of his proceedings, the Report states:—He is instructing the people, (among whom he has fixed his residence,) in agriculture and the useful arts; and the Committee have, from time to time, sent him such articles as might be serviceable to the Mission in these respects. Above all, his labors appear to have brought many of the Natives to a just knowledge of God; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour.

Mr. Shaw lately took rather a hazardous journey, to establish a communication with the Bushmen. He had the opportunity of removing a prejudice from them against Missionaries, produced by a report of the Boers, that their object was to collect the Natives and sell them for slaves; and resolved, as soon as his fellow-laborer should arrive, to attempt to reclaim this ferocious race from their wandering and predatory habits; to teach them "to till the ground for subsistence, and to look up to Christ for salvation."

About 30 have been baptized. Many others have been cured of their idle habits. A forge, and iron, having been sent thither, six ploughs had been equipped by the Missionaries for the natives, and other implements of husbandry supplied. Great advantage will accrue to the whole body of the Natives, by this introduction of agriculture among them.

"All our people (says Mr. Shaw) were anxious to see the forge. When the bellows were put in action, and brother Edwards began to exercise his hammer, they stood astonished: and, as the Greeks bemoaned the unhappy lot of their ancestors, who by death had been deprived of the sight of Alexander on the throne of Darius; so our people seemed to bemoan the fate of those Namaquas who had not lived to see a forge erected in the middle of their camp."

Thousands of oxen belonging to the Dutch farmers, had died for want of grass and water, owing to a long and excessive drought. Mr. and Mrs. Shaw, were in a weak state of health, and were proceeding on a visit to Cape Town.

The governor had granted permission to form a new settlement about two days' journey from Khamies Berg, which will afford access to a body of Bastard Hottentots. [To be continued.]

AFRICA.

From the London Evangelical Magazine.

Extract from Mrs. Hamilton's Letter, dated Kroonman's River, New Latakoo.

"I told you, in my last,* of our little experience meeting for the Bootchunas, it still continues, although, I think, not quite so well attended as it was, as many of our friends are away at the outposts; yet, when there, I often get a sip of that stream which makes glad the city of God. One, whom we loved, the Lord has taken from us, I think I mentioned him to you, his name was Class; he went to Grigiva town to exchange goods with the Grigivas, a fever was sweeping away the inhabitants of that place; it is now here. Class returned in health, and went the same day to his friends and took an affectionate leave of them, saying, 'Jesus Christ would have me to be with him.' 'Jesus,' said he, 'is going to make me dead, and take me to heaven.' The next day he took the fever & scarce spoke after-ward, until a little before he died. Mr. Read asked, if he knew him, he said, 'Yes.' 'Do you pray?' 'O yes, it is good to pray! God is good! God is good!' these were his last words.

Class's Funeral.

"He was ill two weeks; about nine in the morning, I heard the women howl, as their custom is when any die. I thought he was dead. I went to his house, found him still living; our interpreter's wife begged that the women might be put out as the noise disturbed him; but they flew like tigers at the man who went to put them out, but he got them outside of the hedge; they then made more noise than before; they tore their hair, and beat the ground with their carcases, howling and screaming most horribly. When any person is sick, the doctor applies his mouth to his breast and makes a snorting noise, like a hog; this, they say, is to blow the devil out, who, they believe, enters into the sick to deprive them of life: this appeared truly shocking to see a man lying to all appearance dead, or breathing his last, and so tormented against his will. We had full liberty to see him as often as we would. He died about mid-day; while dying some men pushed his knees up to his mouth; as soon as he was dead they tied him fast up in a net, and proceeded to bury him; the grave was a round hole, three feet diameter, six deep, in the form of a chair, after rubbing the grave with wild onions, they sat him in upright, as if alive; two men went down into the grave, others banded the earth down in bowls, the men below putting it close & smooth round the corpse with their hands, picking out every blade of grass or stone; they fixed a branch of thorn tree at his mouth, another on his head; when the grave was full, every one helped to scrape the ground smooth, then setting a bowl of water and roots on the grave; the men first washing their hands

and feet, then the women, they then formed themselves into a circle, and repeated a kind of prayer to the corpse, begging he would not deprive them of rain, and they would give him all his goods and plenty of water, then all sprang on the grave with loud hissing and clapping of hands; an old woman then brought his carcases, assignay, and all that he had, and holding them over the grave, said, I have brought you your goods, here are your carcases, your weapons, your corn, beans, &c.; then bringing an ox's leg-bone, said, and there is your park ox; the whole was concluded by pouring many pots of water on the grave, by the directions of the rain-maker, and the women went away howling as before. This was the first burial that I had seen."

PEACE SOCIETIES.

Sentiments of the Emperor Alexander.

A Society formed in England, for the promotion of Peace throughout the world, addressed a Letter on the subject to the Emperor of Russia. His Majesty returned an Answer, written in English, and signed by himself, which he entrusted to the care of the Rev. Lewis Way, with a request that he would himself deliver it to the Chairman of the Committee who had addressed him.

This Imperial Letter was written at Aix-la-Chapelle, and dated the 6th of October, 1818, O. S. It manifests a sound and discriminating mind, as well as benevolence and piety.

"I received, Sir, with satisfaction, the communications of a Society, established upon principles conducive to permanent and universal Peace.

The mixture of good and evil observable in recent events has exemplified, in a signal manner, the discriminating dispensations of Divine Providence, in mercy and judgment.

As a Christian, I cannot but desire the establishment of Peace on earth by every lawful and practicable means.

As a Christian Sovereign, I must anticipate a time when nation shall not lift up sword against nation, neither shall they learn war any more. The unanimity of other Christian Powers is yet uninterrupted; and, founded on the principles of our holy faith, has the fairest prospect of stability.

Permanent and universal Peace is not altogether at man's disposal. It is encouraging to observe the growth of pacific dispositions in the world; and Societies conducted in a moderate and Christian Spirit, may contribute to their extension and maintenance.

With these views, the object of your Society cannot fail of my cordial approbation, without involving an implied concurrence in measures adopted for its attainment, over which I have no controul. ALEXANDER. To Robert Marsden, Esq. London."

From the London Missionary Register.

MADRAS.

Formation of a Tamil Bible Association.

The Rev. M. Thompson, writes to the Secretary of the Church Missionary Society, under date of Nov. 8, 1817:—"An event has just taken place at our Missionary House, from which we may reasonably expect great benefit—the forming of a Native Bible Association, on the 5th inst. Mr. Rhenius had proposed this to his congregation a few weeks ago, and they all seemed ready to approve and desire it. Last week he circulated a Tamil hand-bill, inviting all who were inclined to favor such a measure to meet at his house, on the 5th of November. About 100 came, Heathens and Christians. Among them were two Brahmin Shastries, both of whom made speeches on the occasion. Subscriptions were immediately entered into, from half a fanam (a penny) a week, to one rupee (2s. 3d.) per month. A Committee was formed, consisting of Heathens and Christians. Two Secretaries were appointed, the first of whom is our Catechist, Rayappen; a Treasurer, &c. Half-yearly General Meetings were agreed upon.

This is the first association in which the Heathen have engaged with Christians. The event is very remarkable. The result is with the Lord. Let us observe its progress—wait patiently—& watch and pray.

The proceedings at the Meeting, held on this occasion, will be read with much pleasure. The discussions and explanations, which took place among the Heathen themselves, are remarkable.

The chair was taken by the Rev. Mr. Rhenius, about 11 o'clock in the forenoon; when he opened the business, by stating the object for which they had been invited to assemble.

Narahari Shastri, in moving the formation of the Society, gave testimony to the usefulness of reading the Scriptures; and said that their own Vedam was prohibited to be given away, as well as to be read by all, by the ignorant and poor also, that all may search and compare, to get a clear understanding: further, that, in order to give the Bible to the poor, money to buy the same is necessary; to provide for which the present meeting had been called together. "This charity," said he, "is a very good charity;" and he requested, therefore, the meeting to agree to the motion, which was then put and carried.

Sandappen Pillay, a Reader belonging to the Mission, expressed his joy at the present meeting—excited the assembly to join in this noble work—and testified of the Scriptures, as having been given to us by God, to make us wise unto salvation, and to deliver us from darkness.

Moottoosamy Modelliar, a heathen schoolmaster of the Mission, shortly related the plans of the Society.

Mr. Gay, with thanks to Almighty God, reminded the assembly of the great blessings which the Europeans had received through the Holy Scriptures; and assured

them, that the Hindoos also, who are yet very ignorant, would receive the same blessings by a study of that book. He added, that since the English had become masters of the Hindoos, they thought it their duty to encourage them to do the same.

Upon which, Narahari Shastri begged leave to say, that the ignorance of the Hindoos needed not to have been mentioned—that, in this matter, we had not to point out particulars, but to speak in general terms—that each might choose as he pleased;—and that government would never free any body to enter this religion.

Rayappen Pillay, Catechist of the Mission, endeavored to explain Mr. Gay's meaning, and was assisted therein by the Chairman; viz. that the ignorance in Divinethings, to which Mr. Gay referred, did not affect the Hindoos merely, but all men by nature; and that all therefore had need of the light which the Holy Scriptures afford, and that never any force could or would be used in religious matters.

Aykan Modelliar, a Protestant Christian from Vepery, moved, "That every member of the Society, but particularly of the Committee, consider it his duty to inquire after the want of the Scriptures; to excite the people to read the same; and to distribute copies, either for money or gratis, at the state of the person might require, yet so that without the consent of the Committee, no book should be given away;" which was agreed to.

Singappa Naiker, a Roman Catholic, then rose and moved, "That every member contributing ten Cash per week, should be entitled to one Testament per annum; if one Fanam, to two Testaments; if two Fanams, to three Testaments; if three Fanams, to four Testaments; if four Fanams, to five Testaments."

He observed, in his address, "In this country there are thirty-two ways of doing charity; but this present one is better than all of them." He then dwelt on the excellent and detailed knowledge which the Holy Scriptures give us of God. "The books of this country," said he, "also tell us, it is true, of a God—of only one God; but if you inquire, 'How is God? What attributes has he?' you receive no answer. But this Book tells us all about Him." The motion was then put, and agreed to.

Ramakrishna Shastri, from Vepery, in his address to the assembly, said, among other things, this: "To unite in such a good cause as this—to search after the truth, and to make it known—is good. Many seek the truth, where there is no truth. Any one, who has read and searched the other Vedas and Shasters, will, when he comes to see and read this Vedam, know what truth is; and that this is the true Vedam. If Brahma, Vishnoo, and Siva, had been good, their conduct would not have been so disorderly—their lives would have been good. They were sinners, like us—their religion was sinful. It is vain to expect bliss from them. It is therefore a good thing, well to search this Book."

Upon which, Narahari Shastri begged leave to ask the other Shastri, how he could thus speak about their Vedam; making it a false Vedam, and the Vedam of the Europeans the true Vedam: which brought both Shastries into a debate, in which the Chairman thought it necessary to interfere.

The various oppositions which Narahari Shastri made, produced an explanation of the unholiness of Brahma, Vishnoo, and Siva, recorded in their own books; and of the holiness of the gospel of our Lord Jesus Christ—to the satisfaction of the assembly.

The meeting was then closed by an address of the Chairman, congratulating the assembly on the establishment of a Tamil Bible Association; and exhorting them, in the words of one of the speakers, "to be steadfast in this glorious work. He observed, that a matter of this nature must be left to every man's free will—that none had to fear any thing—that it was not to make any one a Christian, in a manner generally imagined; for the name did nothing—that it should be a means of bringing men to salvation, and to righteous and holy conduct—that if the religion of Brahma be that means, all should follow Brahma; if that of Vishnoo, all should follow Vishnoo; if that of Siva, all should follow Siva: but if Jesus Christ be the only Saviour of the world, all should follow Christ, and not give way to any prejudice which might have already possessed the mind; and that nobody should shrink back, if opposition arise on account of the truth.

"The world," he said, "has always loved darkness, and hated light; but none needed to fear. It is a good cause; and God is with us." He observed, further, that various oppositions had risen against the Bible Societies, established in Europe; yet they flourished, and extended already nearly all over the world, and did much good—that one of the present opposers is the Pope of the Roman Catholics, whose famous letter to a Bishop in Poland, translated into Tamil, he read and explained to the meeting, exhorting them to pray for our enemies, and particularly also for the Pope and his benighted followers. The whole was concluded by singing the cxviii Psalm, translated into Tamil, from a German version by the late Rev. Mr. Fabricius.

The assembly then broke up; and many friendly faces were seen afterward, expressive of satisfaction at what had been seen and heard.

Beside the Protestant Christians and Roman Catholics, there was a good number of respectable Heathen present; one of whom was a Gooroo, the Chief of the Linggattars, in his peculiar dress. No native females were present.

Subscriptions were afterwards taken down; and, on that day, the number of subscribers was about 35. The Gooroo also was on the list, with a monthly subscription of one-quarter Pagoda.

MEDITERRANEAN.

Extract from the Correspondence of the late Mr. Burckhardt, with the Church Missionary Society, Account of the Principality of the Mountain.

The Prince of the Mountain, (says Mr. Burckhardt,) Emir Bechir, resides at Beldyn; but the seat of government is at Der-el-Kamr, a short distance. It is said that he can muster 80,000 men, all either of the Roman Catholic or the Druse religion. Monsignor Louis Andolfi, superintendent for the Pope of all the churches of the Levant, has spent much time with the Prince of the Mountain, and has given him many ideas concerning justice and government. He had the goodness to converse with me, on various subjects, with the greatest condescension.

As the Principality of the Mountain is a Christian country, where even the military are either Christians or Druses, it seems as if this would be the proper part to begin at, in enlightening Syria. The Convents will, in time, become the focus and seminary of true and active Christianity. I cannot but mourn over these countries, the earthly residence of our Lord; having found so few Christians who bear but a remote resemblance, in my view, even to the imitators of Christ, whom I have had the happiness to see in other places.

College of Dervises at Cairo. Dr. Richardson communicates to Mr. Jowett, the following account of these persons.

There is a College of Dervises at Cairo. They are a species of itinerant Mussulmans; and rove about the country, with large round caps on their heads, drums, and flags streaming in the air.

I do not exactly know what part these men act in the drama of Islamism; but their persons are held sacred, their prayers are esteemed of the most availing influence, and themselves as the peculiar objects of the Almighty's regard; and I may further add, that they seem cemented in a sort of Freemasonry, and pervade, in their correspondence, the whole of the Turkish empire. I never saw any of them in Syria; and, when I mentioned them to the Turks there, they universally spoke of them with disrespect.

The state and character of the Mahomedanism. In speaking of the Dervises just referred to, Dr. Richardson adds—

I should like to know what part of the fabric of Islamism they support; for, before we can pull down the strong hold of Satan, it is necessary to learn, as the Philistines did with regard to Sampson, in what its great strength lies: and, with all our knowledge, I think that the "hidden man" of Islamism is still a secret to us. That once known, a well-directed effort might bring down the whole superstructure; for error can never contend with truth, when both are brought fairly into the field.

I know your views are more peculiarly directed, and I think wisely, to the Copts; but should you be able, by the bye, to learn any thing of the other, it might be of use. There are few for whom I feel more ardently alive, than for the Copts. They have suffered many buffetings and mortifications, on account of Christianity. They are a feeble folk, and they are asleep; and while I hope, that, through the goodness of God, you may be the means of quickening and strengthening their zeal, yet, still, the grand camp of the enemy, in those countries, would be unassailed. It is but beating in the videttes and outposts of Satan. The fortress of anti-christ is in the midst of their rulers. Let that be cautiously and vigorously attacked. Let there once be obtained for Mussulmans the liberty of becoming Christians—which must be a work of private exertion, and neither of sword nor of diplomacy—and I should think the time was at no great distance, when there would be but one Shepherd and one fold.

The Mussulmans are, in truth, as ignorant of Christians as the Christians are of them. They do not see us pray, at our stated periods, our daily form of prayer; and therefore imagine that we neglect God, and are odious in his sight: not knowing the retiring nature of our religion, and that a Christian's secret, are often his happiest hours. A confidential intercourse would speedily remove these misapprehensions. There is nothing in the granite of an English church to offend a Mussulman. We have no stumbling-blocks of graven images and painted saints; and, if we keep out dogs from them, and put off our slippers when we entered, a Mussulman might walk through an English church in those countries, and know very little difference, from his own Mosque. It is no bad medium of success, to please the eye.

On introducing the Scriptures among Mahomedans, Mr. Burckhardt writes—As to the obstacles in the way of the Turks reading the Bible, the principal one is, that Mahomedans are not permitted to read printed books. There exists, to the best of my information, no prohibition in their laws against reading the Bible. A great quantity of Bibles might be sold. It would not be proper to make presents of them. Curiosity always attracts purchasers. An establishment ought to be formed for Lithography. The stone of Cairo and of Palestine, appears well adapted for this purpose. Very sure am I, that Providence will, in time, cause the Bible to be read by Mahomedans. What lies in our power is, to avail ourselves of their curiosity, and thus disperse the Bible in Turkish countries. I entreat you to send me Arabic Bibles in great number, for multitudes desire them.

Gregory of Rulloign.—When this great Champion of the Crusades was inaugurated King of Jerusalem, he was offered a crown. He meekly declined it, saying, "he would never wear a crown of gold in the place where his Saviour had worn a crown of thorns."—Cms.

From the American Colonization Society. The Board of Managers of the American Colonization Society, have recently addressed to the public, on the subject of free colony of Negroes in some regulations favorable to their happiness; making it the foundation of that system of slavery which the Christian world, by its through the advantages it shall offer persons as may be permitted, either the country, or the liberality of themselves of it, and withdraw from condition. Ever since the world was very and war seem to have existed; of the present day to attempt to be, of original sin, so interwoven in the nature, that nothing less than the terposition of Divine power, could establish the Peace and Colonization Society on with order in their benevolence determined that if the cause of humanity must fail, they at least shall prosecute of their object, have desired situation for the colony, and establishment there would be a great taken preparatory measures to the Address adverts to their laying the information they had obtained, in concurrence with the views of the mentions the probability, from Executive, under the prohibitory law, that case, have been promised to their African colony, if it should be it states the necessity of funds, in on their plan, and that agents will be the country to solicit contributions, as a hope, that auxiliary societies to co-operate with the original stance has arisen, which occasions call upon their funds; from 30 to been introduced into Georgia, in they have been in consequence of of by that State, and are this day be sold by public auction; and the Managers are determined to be the the estimated expense being about To the Address are annexed the following

(Note 1.) From a Georgia SALE OF AFRICAN SLAVES.

On Tuesday, the 4th of May next, of Milledgeville, will be exposed to the highest bidder, between 30 and African slaves, which have been taken by the State of Georgia, in consequence of their having been introduced into laws of the State, and of the Indisputable titles will be made, payment required.

By order of the Governor. March 6, 1819. C. WILLIAMS.

(Note 2.) George W. P. Custis, Esq. of Alexandria, Washington, desires the use of his island near Cape Charles, of the Chesapeake Bay, and the offer with a refusal to accept of it. It is called Smith's Island, adapted, and most favorably located; and has been selected by the United States for the captured slaves they can be sent to Africa.

From the Concord (N. H.) FEMBOKE FEMALE RELIGIOUS CHARITABLE SOCIETY.

God is love. He is the source of all benevolent exertions among the children of men. On him all such exertions are absolutely for success. Those female associations, whose leading object it is, to unite to God by prayer, are pre-eminently and never ought to hold the estimation of the Christian people, though these Associations are, and are humble in their character, and peculiar in all their conduct, and nothing prohibited concerning them to the public might wound their feelings, or bring the least reproach; yet, their existence be known, for encouragement to others, to form Societies for prayer.

On Praying Societies, as means, either benevolent Associations for their and utility. The Femboke Female Religious Society, organized, June, 1808, grew up from prayer-meeting, which had been some time by a few pious women, and consists of about eighty members. Their afternoon of the last Friday in every month are careful always to be at some benevolent exercises, prayer and religious conversation. According to the of those, who habitually attend, are peculiarly quickening and edifying pastor always goes into their meetings, convenient for him, to give some words to lead them in the closing prayer.

The Femboke Cent Society was first of the kind in this State; and is able to the few members who compose they had then no pastor to excite and benevolent exertions.

This Society now yields, annually, dollars, to the cause of the blessed Redeemer. The Femboke Female Benevolent Society, organized, January, 1818. The object of the Society, is, "to administer relief to the poor, when sick and afflicted, to clothe themselves suitably to worship, and to clothe their children to school and the house of God; and to direct pious young men in preparing for the ministry."

The officers are, a President, Secretary, Treasurer, who, with a Committee of five, constitute a Board of Directors, who, according to their Constitution, to select able objects of charity, (and to facilitate of their duty, they are chosen from different of the parish) to make appropriations, of the value of articles turned into the annual rates, and to solicit members contributions to the Society. And it is expressed, that, in their judgment, shall be among the poor, diligence and economy, and religion. The Directors meet annually to report their doings to the Society. They pay an annual rate, in money, or clothing, or something to make clothing; each member has the privilege of designating particular object of her charity. At the meeting, a collection is taken up, exceeding the benefit of indigent pious young men, preparing for the gospel ministry. The meetings once a month, and papers a few hours in repairing and making articles, one of their number, in the mean time, is closed with prayer. This Society, at its beginning, already consists of members.

Should the above statement be so animating those females, who are associated such noble purposes, and of stirring up go and do likewise, the object of giving public, will be accomplished.

POETRY.

For the Boston Recorder.

THE ORPHAN.

Have you not seen the orphan child,
A helpless, friendless sufferer cast,
Upon a rude unfeeling world,
Without a shelter from the blast?
Without a parent or a friend,
To wretchedness and misery given,
To whom no kind protecting hand,
Points out the peaceful path to heaven?
Whose little breast can scarce contain
The swelling measure of his woe;
Yet smiles are mingled with his tears,
As oft instinctively they flow?
For yet, he knows not half the ills,
The sorrow, wretchedness and pain,
That lurk around his future path,
With their alluring deadly train.
With none to cherish, or to soothe,
Or sympathize in his distress,
And none of all the busy crowd,
If he were not,—would smile the less.
Then what can life present to him,
But one unceasing dreary waste?
Vice spreads her toils—she lures—she soothes,
She flatters,—and is then embrac'd.
And is there none to snatch, to save,
From this impending reckless fate?
And is there none, who nobly choose
To be unfashionably great?
Perhaps in nature's finest mould,
This orphan's infant mind was wrought,
Stamp'd with an energy of soul,
Form'd for the utmost stretch of thought.
His genius yet may force its way,
And stand untrivall'd and alone,
And nations tremble at his frown,
Whom none, the world scarce deigns to own.
For in that little breast, the seeds
Of immortality are sown;
A vast eternity's its claim,
Though now neglected and unknown.
And there, perhaps, a dormant spark
Exists, which gently fann'd to flame,
Would throw a radiance o'er the world,
And spread the Saviour's glorious name.
And what can yield a purer joy,
A satisfaction more refin'd,
Than to protect the orphan child,
And cultivate his growing mind?
Bridgewater, April 22, 1819. P.

MISCELLANY.

Extract from "Raffie's Tour."
FRENCH COURT.

"Having engaged to accompany our party to the chapel of the Thuilleries, to hear high mass performed before the royal family, and the court,—at the hour appointed a royal footman appeared at the gate of our hotel, to conduct us to the place. By him we were seated next to the royal gallery which is in front of the altar, so that we were close to the king and his attendants, when they made their appearance. The front seats of the side galleries are reserved for the ladies of the court; behind them the company are ranged, with one of the garde du corps, placed at the back of each seat. None of the visitors sit. The company was very numerous, and many were disappointed, not being able to obtain admittance. At length symptoms of preparation appeared in the royal gallery—the folding-doors which communicated with the other parts of the palace were thrown open—the chairs and cushions were adjusted—two men, most curiously and gorgeously attired, as heralds, in the costume of two or three centuries back, made their appearance, and every thing indicated the approach of royalty.—But the king delayed. Meanwhile, every eye was eagerly fixed upon the door by which he was to enter, and expectation was at its highest pitch, when a commotion was heard in the adjoining apartments; gentlemen hastened to the front of the hall, and when the king entered, supported by two marshals, and attended by the Duke de Berri, the Duke and Duchess d'Angoulême, and about thirty or forty nobles, ecclesiastics, marshals and generals of the Court. The full choir, composed of all the celebrated musicians and opera singers in Paris, instantly thundered, and the mass began. It was an august spectacle, and the impression of the moment was more than I can describe. High mass in the palace, and before the court of a popish prince, with all the fascinations art could lend, to bewilder the senses by the splendor of its decorations, to overwhelm the mind by the burst of its music, or to ravish the soul by the more thrilling notes of the human voice; the brother, the daughter, the nephew of a murdered king, worshipping in the sanctuary and in the palace, which had witnessed their predecessor's sufferings, and been wet with the blood of his attendants: an assemblage of personages who have been, more or less, connected with all the wonderful and tremendous revolutions by which Europe has recently been agitated, whom we have contemplated at a distance with awe, and whose names will be immortal on the page of history."

"The principal figure in the groupe, on more accounts than one, was the king: his amazing corpulence would have rendered him so, had other circumstances been wanting.—It was with the greatest difficulty that he walked to his chair, the possession of which was not accomplished without some inconvenience to himself, as the evident panting for breath which the occasion sufficiently indicated. The two gentlemen by whom he was attended on his entrance, took their stations, one on each side the pack of his chair, and whenever he sat down, lifted up for him the laps of his coat. The effect of that ceremony was rather ludicrous. This occurred but once or twice in the course of the exhibition, for the whole seemed little else, as the king retained his seat during the greater part of the service, while the rest of the royal party frequently kneeled. I presume the king's infirmities have obtained a dispensation for him from the ecclesiastical powers, whom, as a good Catholic, he is bound in every particular to obey. At the elevation of the host, however, the whole court

kneeled, the monarch not excepted; we were the only parties standing in the place. It was an affecting sight to see a prince and all his courtiers bending before the King of kings, in the act of solemn worship—or rather it would have been an interesting spectacle, could I have been persuaded that the homage was spiritual and sincere. But alas! the reflection, that in the monarch, and his family, and his court, I beheld the victims of superstition, of infidelity, and of vice—and in the worship in which they were prostrate, the idolatrous adoration of the image of the beast, came powerfully upon my mind; the charm was dissipated, and the emotions at first awakened, were succeeded by those of pity, abhorrence, and disgust.

"There was something in the expression of the king that exceedingly touched me. There was an air of dejection in his countenance, and a melancholy wildness in his eye, that spoke unutterable things. He looked around him, as if uneasy and distressed—as if suspicious of some lurking danger—as if in pursuit of some object on which his eye might fix with confidence and pleasure; but disappointed in the search, he retired again into himself, and was absorbed in his devotion."

ROMAN CATHOLIC RELIGION.

"I am not at all surprised at the influence which the Catholic religion exercises upon the minds of its votaries. To those who never think upon the subject of religion, but are wholly absorbed in the pursuit of pleasure or of vice, and such, it must be allowed, are the great body of the French people, it must possess peculiar and powerful recommendations. The service being in an unknown tongue, at once intimates to them that they have no concern but for the repetition of the words, they need not meddle with the ideas the words convey, the priest thinks for them, and that is sufficient: while the pomp and splendor of the exhibition gratifies their vanity and meets their love of show. 'Why do you read your prayers in Latin,' said a friend of mine to a French lady, 'do you understand Latin?' 'No sir,' said she, 'it is very ridiculous that we do, but we cannot help it.' 'But why persevere in a custom which you think ridiculous?' 'Ah!'—said she, and a significant shrug spoke her meaning. 'Do you think the Bible enjoins all these ceremonies?' 'The Bible, sir,—I don't know, I never read the Bible.'—'Never read the Bible, and yet profess to be a Christian?' 'Ah! you know we are Catholics.' 'But is a Catholic any different from a Christian?' 'Oh! I don't know, we leave all to our priests.' 'The priests, then, fill a very responsible situation?' 'Ah! but this is our way, and Catholics don't trouble themselves much with these things.' True it is, like Gallio, they care for none of these things, and this woman is a specimen of thousands, and tens of thousands in France. Multitudes care so little, that they never go to mass at all; and those who do, deem it enough to go and mutter over the appointed prayers, with the appropriate crosses and gestures, and return—and thus infidelity and superstition divide the land between them, and shed over the thoughtless and ill-fated population the stupor and apathy of spiritual death."

PARIS.

"But alas! alas! Paris is a hopeless scene, populous and splendid as it is, and rich in the sublimest productions of human genius, it is a spiritual desert, a moral waste. The life of God does not animate its people—the voice of prayer is not heard in its dwellings—its public haunts are thronged by practical if not avowed atheists. Those who are called religious, are the victims of the grossest superstition—those who bear the office and wear the habits of the priesthood, are, many of them, the secret votaries of infidelity. Such as call themselves Protestants, are sunk in the coldest indifference, and awfully fallen from the doctrines and the spirit of the reformers; and perhaps it is not exaggeration to say, that a man of lively devotion and of genuine piety, in Paris, is as great a rarity as a civilized being in the wilds of Africa: while the light of true religion, if it be not utterly extinguished, shines like the glimmering taper in a sepulchral vault, struggling with the noxious vapors that every where surround it, and scarcely distinguished amid the deep & palpable darkness upon which its feeble rays are shed.

"The state of religion amongst the Protestants, where one should naturally look with some degree of confidence, may be pretty correctly gathered from the circumstance, that they are quite as indifferent to the sanctification of the Sabbath day as the Catholics—and in this, it is awful to relate, their ministers set them the example. The Protestant clergy in Paris, may be seen on the morning of the Sabbath, discharging the most sacred duties of their office, and in the evening, sitting at the card-table, and deeply engaged in play. I could not have believed the report, had I not been informed of the melancholy fact by several persons who had seen them so occupied at that season, and I might have witnessed it myself, had I chosen to profane the Sabbath by going to the parties in which they visit.—Nor is the case with regard to the violation of the Sabbath by the Protestant clergy of Paris singular, and to be attributed to the superior dissipation of the capital. At Nismes, concerning which we have heard so much lately, & the sufferings of whose persecuted Protestant inhabitants cannot too deeply excite the pity and abhorrence of mankind—at Nismes, two gentlemen, friends of mine, were absolutely ridiculed by the Protestant ministers, for refusing to travel on the Sabbath day."

REMARK.—We cannot build too confidently on the merits of Christ, as our only hope; nor can we think too much of the mind that was in Christ, as our great example.—CRAIG.

ANTIQUITIES.

Vienna, Feb. 18.—The Archduke Palatin, of Hungary, before he left Naples, paid a second visit to the excavations at Pompeii. A singular chance made this circumstance coincide with the happiest discoveries that have been made till now on this classic ground.—While the Prince was observing with the greatest attention the labours which the Chevalier Ardit had caused to be prosecuted in his presence with redoubled activity, the workmen met with a bronze vase encrusted with silver, the size and form of which place it in the first rank of all the articles of the description which form so interesting a part of the Bourbon Museum. Some days before, a bronze statue of Apollo, of admirable workmanship, was found, which is indisputably the finest in the gallery. It would be impossible to describe the beauty of the form and the life of this figure, which is of the size of nature, and represents the god sacrificing with his avenging arrow the family of Niobe.

Letters from Rome, of the 12th of February, state, that the enterprise formed to draw from the bed of the Tiber the statues and other wrecks of antiquity, which it is supposed are deposited there, appears to obtain success. Already the sum of 60,000 scudi is almost completed. All the subjects which it is hoped will be drawn from the bed of the river, by means of a machine invented for the purpose, will be formed into one mass, and valued by connoisseurs. The Pope's Chamber will receive a sixth, and will also have the right of priority to purchase the rest.

Anecdote of Tedyuscung.

Tedyuscung was a noted Chief among the Delaware tribe of Indians. He lived about fifty years ago, was a man of great sagacity, and well known to many of the inhabitants of Philadelphia.—One evening he was sober, and sitting by the fire-side of his friend. Both of them were silently looking at the fire, indulging their own reflections, and desiring each other's improvement. At length silence was interrupted by the friend, who said, "I will tell thee what I have been thinking of. I have been thinking of a rule delivered by the author of the Christian religion, which for its excellence we call the Golden Rule." "Stop," said Tedyuscung, "don't praise it to me; but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence; tell me what it is." "It is for one man to do to another, as he would the other should do to him." "That's impossible; it cannot be done," Tedyuscung immediately replied. Silence again ensued. Tedyuscung lighted his pipe, and walked about the room. In about a quarter of an hour he came up to his friend with a smiling countenance, and (taking the pipe from his mouth) said, "Brother, I have been thoughtful of what you told me. If the Great Spirit that made man, would give him a new heart, he could do as you say; but not else." Thus the Indian found the only means by which the Gospel declares man can fulfil his social duties.—Village Record.

From the London Evangelical Magazine.

ANECDOTE.

The Rev. Samuel Whiting, who was born at Boston, in England, in 1597, and died near Boston, in New England, in 1659, was a learned and useful minister of the Gospel. Sometimes an occasional word spoken by him had a remarkable effect. Once, particularly, on a journey, being at an inn on the road, some persons in the next room were excessively noisy and clamorous in their mirth. Mr. Whiting, as he passed by their door, looked in upon them, and with a sweet majesty only dropped these words,—"Friends, if you are sure that your sins are pardoned, you may be wisely merry." These words not only stilled their noise for the present, but also had a great effect afterwards on some of the company.

[Mather's New England, p. 160.]

NEW GOODS.

CARLTON & CONANT, No. 39, Market Street, Boston, have just received, 4 cases Nankin & Canton Crapes, superior quality 1 case figured Nankin Cape Gown Patterns, with borders.
1 case do. Muslin Gown Patterns, with borders.
2 cases 4-4 black silk Hdkfs. very heavy.
1 case black Saranets;
1 case rich Furniture Patch;
1 case figured Silks;
1 case silk Cords and Tassels;
1 case Tabby Velvet;
1 case Company Flagg Handkerchiefs.
1 bale 4-4 India Cotton Sheetings.
Silks of various kinds & colors;
Blk & white silk Hose;
Silk & leather Gloves;
Cotton and worsted Hose;
Oil Cloths; Calicoes;
Ginghams; Dimities;
Muslins, plain & figured;
The above, with a general assortment of Dry Goods, will be sold at small advances for Cash.
May 1. 8w

HARD WARE.

HOLMES, HOMER & BONNER, have received by ships Jasper, Herald, Mercury and Falcon, from Liverpool, and London Packet from London, a general assortment of CUTLERY AND HARD-WARE GOODS, which they offer for sale on good terms for cash or credit, at No. 33, Union-street. April 20.

LEVITT NASON,

INFORMS his Customers and the Public, that he has removed from Rogers' Building, to No. 17, Cornhill, where he solicits a continuance of their favours. He has for sale a good assortment of the best superfine Cloths, Cassimeres and Vestings, of the latest fashions. May 1.

WATERSTON, PRAY & CO.

No. 17, Kilby-street.
HAVE received by the Herald, Mercury, Falcon, and Triton, from Liverpool, 156 packages of English and Scotch Manufactures, comprising their Spring assortment, consisting of a great variety of elegant fancy Muslins, 4-4 & 6 plain Leno's, Books, Imitation, India, and Lawn Muslins,
Light and dark Cambric Prints,
Plate Calicoes and Furnitures,
4-4 and 6-4 white Cambrics,
Do. do. Mourning and Check'd Ginghams,
Gingham Robes, Shirting Cottons, blk. Saranets, Grendurells, twilled, checked, and white tape and colored bordered Hdkfs,
Bandanna and Britannia do.
Rich printed Shawls,
White and printed Marseilles Quiltings and Jeanettes,
Men's Beaver Gloves, Cotton Ferrets, &c. &c.
Which they offer for sale by the Package or Piece at fair prices. ep6w May 1.

CALICOES CHEAP ENOUGH!
For 18 cents per yard, and going rapidly!
JAMES BREWER, having removed from 64, Market-street, to No. 85, (opposite side) 3 doors from the corner of Court-street, offers for sale, 2000 yards very good CALICO, for 18 cents per yard only. Also, 1500 yards do. of a superior quality, and beautiful patterns, proportionably low. Likewise, a fresh supply of those Gingham Gown Patterns, which are going rapidly at \$1.25 each—together with 500 yards fine Steam Loom Shirtings, yard wide, for 2s. 3d.—and 500 do. elegant Furniture Patches, at the low price of 2s. 9d. Also, one case of elegant CANTON CROPE.
May 1. off

WHOLESALE AND RETAIL.

PAPER HANGING STORE,

No. 68, CORNHILL.

JOSHUA BUNSTEAD & SON,

IMPORTERS AND MANUFACTURERS.

Have just received by the Hector, from Havre, their Spring supply of French Paper Hangings, being a choice selection of the newest and most fashionable patterns, which they offer for sale by the case or roll at fair prices.

J. B. & SON would here remark, that as their French Papers are either imported by themselves, or purchased here at less than the cost, they are enabled to sell, on the best terms.

As usual, an extensive assortment of American Papers and Borders, of their own manufacture. May 1.

Preacher's Manual.

CHARLES EWER, Bookseller No. 51, Cornhill, has in press, and will publish in the course of the present month.

The Young Preacher's Manual, comprising Claude's Essay on the composition of a Sermon, abridged; Gregory on the composition and delivery of a Sermon; Reybaz on the Art of Preaching; Fenelon's Dialogues on the Eloquence of the Pulpit; Brown's Address to Students in Divinity—and probably some extracts from other works on the same subject.

A List of Books, to aid young Preachers in the selection of a Library, will probably be annexed. The whole to be revised by EDWARD PORTER, D. D. Bartlett Professor of Sacred Rhetoric in the Theological Seminary at Andover.

The above work will be handsomely printed, on fine paper with good type, and will be comprised in one volume octavo, of 400 pages at least. The price to subscribers will be two dollars in boards, and two dollars & 25 cents bound. The price will be enhanced after the work is published. Those who may be desirous of possessing the work, are respectfully requested to send in their names to the publisher, without delay.

Just received, and for sale, price 25 cents.

Memoirs of Simeon Wilhelm, a native of the Sussoo country, West Africa, who died at the House of the Church Missionary Society, London, Aug. 20, 1817, aged 17 years. Together with some account of the Superstitious of the Inhabitants of West Africa.

Published and for sale as above.

Memoirs of the Life and writings of Rev. Claudius Buchanan, D. D. price \$1.50.—Also—Law's Serious Call to a Devout & Holy Life, price \$1.25 with a great variety of new, valuable and interesting Religious Publications. May 1.

NEW BOOK FOR YOUTH.

THIS day published by MURDOX & FRANCIS, No. 4, Cornhill, THE POCKET LIBRARY: in six volumes. Embellished with cuts.

Vol. I. Mythology, or a History of the Heathen Gods and Goddesses, Demi-Gods, and other Fabulous ancient Deities, affording a Moral and Comprehensive Detail of the different Imaginary Attributes and Idolatrous Ceremonies of the Pagan World, designed to facilitate the Study of History, Poetry, Painting, Statuary, &c. divested of those unseemly Circumstances which have rendered this necessary branch of History improper for the perusal of young people. The whole reconciled to Scripture.

Vol. II. The Elements of Ancient and Universal History, illustrating the most remarkable Events, which have occurred during the Lives of Distinguished Warriors, Kings, Legislators, and Philosophers, recorded in Sacred and Profane History.

Vol. III. The History of Greece: from its Early Establishment, until it was subjected to the Roman Empire. Containing an Account of the Wars, Revolutions; Progress in Arts and Science; together with the Characters of the most Distinguished Generals, Kings, Legislators, and Philosophers, whose actions were the Ornament of Greece.

Vol. IV. A Biographical History of the Roman Empire; from its Foundation to the Final Overthrow of that once Great and Memorable Commonwealth. To which is added, Observations on the Increase, purity, and decay of Roman Eloquence and Learning; their peculiarities, Antiquities, Images, Coins, &c.

Vol. V. & VI. A Concise History of England, comprised in a Set of Easy Lessons. Being a Continuation of a Series of Historical Books for Children, brought down to the peace of Paris. In two volumes. By Mrs. TRIMMER. To which are added, Tables of Chronology, Events, &c. The whole forming a new, moral and comprehensive system of Historical information for the Amusement and Instruction of the Young, particularly adapted for the use of Academies, Schools, and the Perusal of all who wish to acquire a knowledge of the above important and interesting Subjects. Price in Gilt Binding \$5. May 1.

PEMBROKE ACADEMY.

THE Trustees of this Institution are happy to inform the public, that through the liberality of the inhabitants, they have so far completed a building, with two distinct apartments, one for males, the other for females, that they have concluded to open it the last Wednesday of May next.

It will be opened under the instruction of Mr. ANOS W. BURHAM, preceptor, and a young lady from Massachusetts, preceptress.

TUITION.—\$3 a quarter, excepting in Trigonometry, Algebra, Surveying or Navigation; Embroidery, Painting or Drawing, it will be 30 cents a week.

The studies will be the same as usual in institutions of this nature; and all necessary books and stationery will be kept for sale near the Academy. Board from \$1.50 to \$1.75 cents a week.

The strictest attention will be paid to the health and manners, and to the intellectual and moral improvement of the members.

The situation and convenience of the building, the accommodations for boarding, the character of the teachers, and the advantages for the improvement of children and youth, are such as to secure, we trust, whenever known, a generous patronage from the Christian Public. By order of the Trustees, ABRAHAM BURNHAM, BOSWELL STEVENS, JOHN H. MERRILL, Committee.

Pembroke, April 22, 1819. 3w May 1

FRESH GOODS.

TAPPAN & MANSFIELD, No. 65, State-street, have received, per ships London Packet, Jasper and Mercury, their Spring assortment of GOODS, which they offer on favorable terms, by package or price. April 24.

NOTICE.

THE Copartnership heretofore existing between the Subscribers under the firm of NEWELL & DANA, expired on the 1st inst. and was at that time, by mutual consent dissolved. All persons having demands upon, and all indebted to the late firm, are requested to call on M. NEWELL, No. 28, Broad-street, who is duly authorised to adjust the same.

MONTGOMERY NEWELL, GEORGE DANA.

CUTLERY, HARD WARE AND FANCY GOODS.

M. NEWELL, respectfully informs the customers of the late firm of NEWELL & DANA, & the public, that he has removed from No. 6, to 28, Broad-street, where he is now opening, received by the Jasper, Herald and Mercury, an extensive assortment of HARD WARE GOODS, comprising almost every article wanted for the country trade, which he offers upon the most favorable terms, for cash or approved credit. April 24.

Hard Ware Cutlery, and Goods.

An extensive assortment, just received by ships Jasper and Herald, from Liverpool, for sale by HOMES & EUSTIS, No. 34, Cornhill.

Tuckerman, Rogers & Cushman.

HAVE received, by the late arrivals from Scotland, and Irish GOODS, well adapted to the country trade, and which are for sale, by package or piece on favourable terms, for cash or credit. Market-Row April 19.

Hides, Leather, &c.

SAMUEL TRAIN, has constantly on sale, at No. 22, Merchants' Row, a complete assortment of Spanish HIDES, suitable for sale and upper leather, accommodating terms, for cash, credit, or change for any kind of leather. Also, just received, 500 sides Upper Leather in the tan; Calf Skins, Sheep Skins, &c. Leather received on commission, and advanced on the same. 3m April 19.

FRESH HARD WARE GOODS.

Received by the Jasper and Herald from Liverpool.

ADAMS & FESSENDEN, No. 24, State-street, offer for sale on reasonable terms, a large assortment of

HARD WARE AND CUTLERY GOODS.

consisting of E Cod Fish Hooks, all sizes; Tea and Table Spoons—Wood Screws and Ex. of every description—Locks—Latches—Wares—Block Tin Tea Pots—Britannia Rib'd Sickles—Cast steel paint and Soap—Sheep Shears—Knives and Forks; and a complete assortment of small Cutlery, Saws, &c.—together with every article in the above requisite for the supply of Country Stores.

On hand—Many Goods purchased in Great Britain at less than cost, which enables them to sell their country friends some great bargains. April 24. 3m

IRISH LINENS.

TWO Cases 7-8 & 4-4 Irish Linens, lately imported, just opened for sale, at a very advance, at No. 63, Market-Street, by April 17. 4w NATH. HOBBS.

Florence and Levantine Silks, of a superior quality.

JEREMIAH FITCH & CO. No. 5, Market-street, have for sale, an excellent assortment of Florence and Levantine Silks, of various colors, at reduced prices, of a quality much superior to any which are offered for sale at any store in town—they being the greater part of the late firm of William Richardson & Co. which were sold at Messrs. T. K. Jones & Co. auction. 15w April 19.

SERIOUS AND SOLEMN APPEAL.

JUST Published, and for sale at the Bookstore, price 12 1-2 cents.

A Report of the Committee of Managers of the Church in the South Parish in Weymouth, in which are stated their serious and solemn reasons for declining to request the assistance of the Church in the North Parish in that town, to the Ordination of their Junior Pastor, the Rev. LAMAR TYLER, which took place February 1819.

The Usefulness of the Sacred Office.

SERMON, delivered March 9, 1819, at a Funeral of Rev. SAMUEL SPRING, a Newburyport; by Leonard Woods, a. m. of Dover—just published, & for sale by C. F. Johnson, Newburyport; and S. T. Armstrong, Lowell; and West & Richardson, Boston.

Elegant and Low-priced Furniture.

SAMUEL BEAL,

HAS on hand, and offers for sale, a large and extensive assortment of FURNITURE, as can be found in this State, and to say the least as CHEAP as at any place in Boston.—viz.

3 elegant Couches, covered with Hair green Morocco; 10 Sofas, do. do. do.; 10 Sofas and Sofa Bedsteads; Easy Chairs; 28 boards; 88 Bureaus; 24 pair Card Tables; 100 do.; 148 Mahogany and stain'd-wood stands, comprising high, field, low post, and Cot Bedsteads; 130 Mahogany and stain'd Dining and Pembroke Tables; 45 do. Stands; 28 Work Tables, with and without es; 45 Mahogany and painted Wash Stand Secretaries, with or without glass doors; Cabinets, and Toilet Tables; Looking Glass Brass Fire Sets; Portable Desks; 1000 Cans from 50 cents to \$3 each.

Constantly on hand, a great variety of Beds, from \$15 to \$40 each. 2500 w. Sea-fowl, common Geese and Russia Fowls. P. S. The principle part of the above has been purchased within 90 days, at the lowest terms for cash, and from some of the first makers for workmanship.

Town and country customers are respectfully invited to call and examine for themselves, they may depend that every article mentioned above can and shall be sold cheap.

N. B. Cabinet Makers are informed, that ready market for their Furniture and cash delivery. eop6w. Feb 19.

Williams' ANATOMICAL MUSEUM.

No. 6, School-street.
IS now enriched with his beautiful Female Dissection, so highly commended by Professors, which has recently been exhibited in New York and Philadelphia, and which excites the admiration of every spectator.—The Museum now contains 22 preparations, representing various dissections of the human frame, which is computed to be the most extensive collection in the United States.

Hours of attendance, for Gentlemen, from A. M. till 5 P. M. every day in the week, (Sunday excepted,) which is reserved exclusively for the Ladies, who will be attended by WILLIAMS. The above preparations were prepared solely by Mr. W.

Tickets of admission, at 75 cts. each, may be had at the Museum, and at the Shakespeare circulating Library, No. 25, School-street. Feb 19.

STAGE NOTICE.

THE Dedham, Hingham, Quincy, Needham and Newton, Brighton and Canton Stage, which have formerly put up and started from 1, Dock-square, are now removed to J. B. ARD'S, Stage Office, No. 9, Elm-street, where the above mentioned stages may be engaged; and where correct information with regard to the routes, &c. of the stages will be given. May 1.

WANTED.

A Person of good recommendations to charge of a new house, pleasantly situated, and a small family of 2 or 3. To a woman, between 25 and 35, who is for Economy, Industry and a Religious disposition, respectable, the price might be permanently agreeable. Direct to C. B. A. at the "Recorder" Counting-house or enquire verbally.

Also wanted, a good boy of about 14 years from the country preferred) to attend in a store, where he might receive much assistance in his Education—obtain a knowledge of Printing, &c. Direct as above. May 1.